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ABSTRACT

This is the final report of the Religion-Social Studies Curriculum Project in Florida. The committee: 1) surveyed the prospects and propriety for the academic study of religion in public education; 2) prepared and tested innovative instructional materials for the study of religion in secondary school social studies; 3) conducted two teacher education summer institutes for approximately sixty high school social studies teachers; and 4) assisted schools through publications and workshops and the State Department of Education through preparation of a Guide to Learning About Religion. Through these efforts the social studies curriculum has been required to deal more adequately with "religion," one of the humanities subject areas, and with "valuing," a humanistic activity. The Project under the provisions of the proposal produced a set of four 16mm color, sound films with accompanying study-packets on "Learning about Religion in Public Schools." Included are a list of media centers holding copies of these films for loan and of libraries holding bound copies of the study-packets. (Author/SHM)

ED 080417

The Religion-Social Studies Curriculum Project
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THE PREPARATION OF DISSEMINATION MEDIA FOR LEARNING ABOUT RELIGION IN PUBLIC EDUCATION

PROJECT FINAL REPORT

July 1, 1971--June 15, 1973
ES-5299-72-27
$36,000.00

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ABSTRACT

In June, 1971, the Religion-Social Studies Curriculum Project completed its third year of operation under the provisions of a grant from the Danforth Foundation. During that time, the Project with advice from the State of Florida's Committee on the Study about Religion in Public Schools 1) surveyed the prospects and propriety for the academic study of religion in public education, 2) prepared and tested innovative instructional materials for the study of religion in secondary school social studies, 3) conducted two teacher education summer institutes for approximately 60 high school social studies teachers, and 4) assisted schools through publications and workshops and the State Department of Education through the preparation of a Guide to Learning About Religion. Through these efforts the social studies curriculum has been required to deal more adequately with "religion," one of the humanities subject areas, and with "valuing," a humanistic activity.

From June, 1971, to June, 1973, the Project under the provisions of this proposal was able to produce a set of four 16mm color, sound films with accompanying study-packets on Learning about Religion in Public Education. The films have been extensively field tested and the study-packets have received wide distribution. This process of field testing will continue during the coming year at public and professional meetings. A new center at Wright State University will assume the responsibility for distribution of reprinted study-packets and that center in concert with several film lending libraries will assume the responsibility for loaning films to interested groups and agencies. In addition, the Project staff continues its use of the films and packets in teacher training workshops and institutes across the country.

Financial Support

Arthur Vining Davis Foundations	$10,000.00
The Danforth Foundation	8,000.00
National Endowment for the Humanities	18,000.00
TOTAL	$36,000.00

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I. Introduction: Background on the Religion-Social Studies Curriculum Project

Because of a particular set of circumstances, in part historical, in part political, and in part accidental, social studies instruction in America's public schools is often weakest at a point where its potential for significant and exciting discovery is greatest: namely, in the treatment of the nature, history, and expression of religion. So rich and varied a tapestry is woven by the religions of the world that the failure to examine and explore in depth that pervasive cultural phenomenon is an occasion for regret and for remedy. At least three factors help account for our curricular deficiency or neglect with respect to religion.

1) Religion, whether foreign or domestic, is often "controversial." Through insensitivity, feelings can be hurt; through carelessness, hostile passions can be aroused. But our educational system has long since recognized the necessity, perhaps even the desirability, of honest confrontation with controversy. A course on "American Government" hardly hopes to avoid controversy -- especially in an election year! Yet, a school which on that account refused to offer such instruction would be widely regarded as derelict in its duty. The mere fact of controversy has not and must not turn a school away from its full educational responsibility.

2) Religion is also "private," private in the sense that no public authority should needlessly or heedlessly interfere with the personal commitments made in the name of religion. Therefore, public schools have been reluctant (or in some cases they have been forbidden) to engage in, favor or endorse any official or quasi-official practice of religion. In thus turning -- or being turned -- away from the practice of religion, however, most schools have too readily also turned away from the scholarly study of religion. In so honoring the private sensitivities and consciences, our educational system has ignored the public import and world-wide consequences of religious ideas, habits, and institutions.

3) Finally, religion as an academic subject of study in the public schools lacks many of the tools appropriate to such study. Materials are inadequate or non-existent; professional training is rare or absent altogether. In circumstances such as these, teachers, curriculum consultants, and others can hardly be blamed for giving only cursory attention to that vital but complex entity called religion.

Properly understood, neither of the first two factors currently responsible for the deficient study of religion constitutes a major obstacle. The third difficulty, however, is more than a matter of adequate comprehension or careful definition. And it is precisely here that the Florida State Religion-Social Studies Curriculum Project found its central challenge. In the course of the three year period, 1968-1971, the Project provided counsel, guidance, materials, and teacher training designed to improve and enrich the social studies curriculum -- with

special reference to religion. Moreover, at the same time other curriculum efforts designed to further understanding in regard to religion were being effected.

The opportunities for this kind of enrichment in the secondary school curriculum are readily apparent. In American history, for example (both eighth and eleventh grades), in world geography or in world cultures (ninth and tenth grades), and in the twelfth grade American Studies or Problems of Democracy program the relevance of materials relating to religion is unmistakable. Many, if not all, of these courses already speak to such humanistic concerns as belief systems, symbols and values, unitive and divisive forces among men, social and personal goals, the nature of social organizations, and the forces of social change. A more adequate examination and explication of religious phenomena will, if it does nothing else, lend powerful assistance to the realization of these already acknowledged aims of the social studies curriculum. In fact, while one might offer pragmatic and prudential arguments for introducing study about religion in public schools, what it might mean for personal development, social harmony, public goodwill, and the like, there is only one basic argument for including study about religion -- an honest historical or humanistic approach to man's past demands it and a comprehension of the present is simply impossible without it.

Unless the role of religion in American life and in world history is to be totally ignored, which makes no educational sense, the study of religious institutions must be assimilated into the social studies programs along with the study of other institutions. Religious beliefs must be assimilated for study along with other attitudes and value systems of men. It is the responsibility of parents, students, teachers, religious leaders, legislators, and citizens in general to see that learning about religion becomes more than a possibility. Upon school administrators, however, lies the heaviest burden, for they are the ones responsible for determining educational policies and initiating programs.

In 1965 the Commissioner of Education for the State of Florida, Thomas Bailey, appointed a twelve member "State Committee on Study about Religion in Public Schools." This group, made up of both lay and professional members, represented the major religious traditions, parents, public school teachers, administrators, and teachers of religion from both private and public schools and institutions of higher learning. Wholly agreeable to the U.S. Supreme Court's proscriptions regarding the practice of religion in public schools, the State Committee set about investigating constructive approaches to the study of religion in public schools. Among the several options examined and evaluated, those that lay within the already existing curricular framework seemed most promising. Because efforts were already beginning in the language arts, the obvious omission of religion-study in the social studies area, especially the role of religion in the heritage

and the current practice of mankind, became the central concern of the State Committee.

After due deliberation, the State Committee agreed to focus its initial effort on the social studies curriculum of the secondary schools. To that end, an application was submitted in 1967 to the Danforth Foundation of St. Louis, Missouri, for support of curriculum development and teacher education in Florida. The underlying objective of the three year program, briefly stated, was to provide materials and guidance for literacy about religion in the public school system. And, since the public has expressed concern about student values, the proposed materials were directed toward broad humanistic issues which involve value conflicts.

Grant monies from the Danforth Foundation became available in June of 1968. At that time, Dr. Edwin Scott Gaustad (professor in the department of history of the University of California at Riverside), principal investigator in religion, and Dr. Lawrence R. Hepburn (instructor in the social studies education department at Florida State University), principal investigator in social studies, began full-time involvement in the program headquarters in Tallahassee. Under the direction of Dr. Robert A. Spivey (chairman of the department of religion at Florida State University), chairman of the State Committee described above, present curricular offerings in secondary schools were studied and plans laid for using new experimental materials in selected schools. During the academic years 1969-1971, Rodney F. Allen assumed Dr. Hepburn's role and worked with scholars in religion to write and test units in world religions. Specifically, the project personnel wrote and field tested in high schools three volumes of teaching materials with lesson plans and teachers' guides:

Issues in Religion:	Volume I	-	American Culture
	Volume II	-	Western Civilization
	Volume III	-	World Cultures

The clear intent of the State Committee, as well as of the project personnel, was to make this new program as representative and as widely useful as possible. While the three-year effort was indeed a "Florida" one, it was also an effort to develop materials, procedures and guides that would be generally applicable to public schools throughout the United States. The size and duration of the project did in fact find much of its justification in the possible pervasivenss of its results.

On March 7, 1969, an all-State conference was held in Orlando for the purpose of calling attention to the prospects and the propriety of including religion in the social studies curriculum. Mr. Justice Tom Clark was the principal speaker on that occasion. Another speaker, State Commissioner of Education, Floyd Christian, emphasized that:

> At a time of increasing religious ignorance, partly due to uninformed notions about separation of church and state, it is imperative in my judgment that the public schools carry out their proper functions of providing a full education for all of its future citizens. In addition, the Florida Committee on Study About Religion in Public Schools is presently engaged in carrying out these tasks: (1) acquaint the people of Florida with the nature of the various court decisions relating to religion in the schools; this is one of its functions -- to get the people in Florida to understand what the court really did say: (2) to secure the opinions of students, teachers, administrators and citizens in regard to teaching about religion in the public schools; (3) to set up study guides for those schools that would like to explore the introduction of religion courses into the curriculum; (4) to work with the curriculum itself to ensure that religion is receiving adequate treatment in the existing curriculum of the public schools, particularly in areas that I mention -- social studies and English literature; (5) plan for quality teacher training in the subject area of religion -- I have already mentioned the Florida State University has an excellent school for this; and perhaps most important, (6) to proceed slowly yet carefully in the implementation of all these steps, making certain that teaching about religion is on the level appropriate to the pupil or student.

In the summers of 1969 and 1970 two social studies teacher-education institutes were held in Tallahassee, in order to supply both materials and instruction designed to improve the academic treatment of religion. The institutes trained sixty social studies teachers and a number of observers from schools and colleges in Florida and other states. To supplement these institutes and to offer further training, the project personnel conducted workshops in seven Florida counties. Demonstrations were held at several state and national conventions. Articles were written by project personnel for state and national publications, including Florida Schools, the journals of the Florida and National Councils for the Social Studies, and magazines published by academic societies. The project assisted writers who prepared articles concerning teaching about religion. These articles appeared in Time Magazine, U.S. News and World Report, and the magazines of several religious faiths. Speeches were delivered before numerous public and professional organizations within Florida and at national conventions of social studies teachers, school administrators and religion scholars. The project received many visitors from other states and assisted them in matters concerning instruction about religion. Television and radio appearances and attendance at meetings of boards of education and national groups concerned with teaching about religion furthered public awareness. The volume of mail, received by the project from around the nation, was an additional measure of the concern about such instruction. School administrators, teachers, college trainers of teachers, and concerned citizens have written for project materials

(teaching units, the digest of the Orlando conference, articles, and bibliographies) after reading an article or press release. These letters, while demonstrating interest in instruction about religion, often reflect the confusion about what is possible within public education.

The project has continually been faced with public and educational confusion about the Supreme Court's decisions and the possibilities for the academic study of religion which was, in fact, recommended to the schools by the Court. Mr. Justice Tom Clark, speaking at the Orlando conference, explained the basis for this confusion:

> I can remember quite well, when the opinion came down in the Engel v. Vitale case (the Regent's Prayer case), that quite a large number of newspapers were unable to cover the case properly and with accuracy. At that time we were handing down fifteen cases on Monday on opinion day. It is difficult even for a justice to get fifteen cases straight--much less to hand them down to a waiting press who has a deadline and expect them to report all of the cases in an accurate fasion. I know some of the publicity in Engel v. Vitale was a little out of line. In fact, I thought it was so much out of line that I stepped out of my ordinary role of remaining silent. When I happened to be invited to make a talk at the Commonwealth Club in San Francisco, I commented upon Vitale (although I didn't write it), and I told them what it held. You may remember that Columbia University had a survey of newspaper clippings on Vitale and they came up with the same conclusions that I gave you a moment ago: namely, that the case was badly, badly reported.

Recognizing this problem and coping with the expense of dissemination to the public and to educators, the Project in concert with the State Committee on Study about Religion in Public Schools prepared a Guide for Learning about Religion. This volume includes bibliographical apparatus, illustrative units, "minimal" standards for instruction about religion, and pointers or programs for study about religion. Such a Guide, though not rigidly prescriptive, rests on the cooperative labors of many persons of varied interests and backgrounds. Because it draws on the accumulated data of three years of earnest dialogue and controlled experimentation, and because it makes results available from other significant projects throughout the nation involving the study of religion in public schools, the Guide should make a genuine curricular contribution. This Guide should be available from the Department of Education, State of Florida, once administrative clearance and printing funds have been obtained.

II Objectives of the Proposed Activity

Throughout the Project's history and especially as the initial activities were being completed, the Project staff was concerned that mail and other contacts with educators and the general public revealed confusion regarding the nature of Supreme Court decisions and the image of the academic study of religion for public schools. With the resources available at that time it was impossible to provide information and sample units in response to requests from the public and educators, nor were resources available to develop effective and efficient public dissemination media to counteract the confusion and to mold adequate conceptions of religious study in social studies curriculum. Also, with the Project's emphasis upon curriculum development, it was impossible to meet requests for public meetings and teacher training workshops.

To provide such media and materials for meetings and workshops, the Project staff developed a proposal for the National Endowment for the Humanities with matching funds from the Danforth Foundation and the Arthur Vining Davis Foundations. The initial amount requested totaled $52, 619.00, but the amount actually obtained totaled $36,000.00. The specific goals of the proposed activities were:

A) To provide community study groups, civic organizations, school boards, parent-teacher organizations, and groups of educators with accurate and stimulating media concerning: 1) the legal alternatives in teaching about religion in the social studies curriculum; 2) the ways that this study about religion might be incorporated with existing social studies courses, focusing on significant perennial humanistic issues. Specifically, five video-tapes with accompanying study-packets will be produced. to complement the State of Florida's Guide to Learning about Religion.

B) To develop a model for the rapid dissemination of information about the academic study of religion which would be directed toward Florida audiences, using a Florida school setting, and toward complementing the Florida Guide; but a model which might be used (and would be offered) to groups and agencies outside the State of Florida.

C) To conduct field trials and evaluations of the video-tapes and study-packets with selected groups, specifically adult study groups, in-service teachers, and pre-service teachers. The Project will offer to conduct programs to field test the tapes and packets and accept invitations as long as resources permit. After the results of the trials have led to revision of the materials, the tapes and packets will be deposited with dissemination agencies for use independent of the Project personnel.

III Project Activities and Results

During the 1971-1972 academic year the Project staff initiated its activities on the above objectives by consulting with a number of media authorities on the Florida State University campus, associated with the State of Florida's Board of Regents, and employed in private industry. The staff reviewed the proposed activities with these persons and with public school educators. A number of technical suggestions were collected and incorporated into the Project's plans and production schedule. The format and sequence of the media presentations were outlined for maximum effectiveness, including the arrangement of materials, presentation of scripts, and length of presentation. In addition, the staff collected suggestions on the contents and format of the study-packets. Tentative outlines for each packet, accompanied by tentative media contents, were circulated for reaction by educators and media specialists.

As a result of these initial consultations two basic changes were made in the initial objectives:*

A. It was decided to expand the study-packets from twenty pages to forty-five to sixty pages, and to print copies of the packets with illustrations rather than to mimeograph them. These changes permit additional pages so that each packet could contain the instructional materials and teachers' guides for the classroom scenes in the film. Also, the illustrations resulted in a more attractive packet and broke up page after page of print in the longer packets.

B. It was decided to switch from a video-tape format to produce 16mm color sound films. All of the media authorities recommended this change. Their reasons focused upon the difficulties of using video-tape (i.e., the incompatability of taping equipment, the need to produce each program in various tape sizes, the lack of durability of tapes, especially when played back on various equipment and often by unskilled personnel). The difficulties noted meant a raise in the cost of producing tapes while questioning the durability of tapes over time. These same authorities noted the availability of 16mm films projectors to all school and civic groups and the suitability of film for educational television programming. These reasons, and the availability of film making personnel on campus, led the Project staff to change media format.

During the remainder of that year, (and under partial funding), the Project staff produced the first film on the 1963 Supreme Court decision affecting religion in public schools, and field tested the film and study-packet with audiences across the country. In addition, the film and packets were loaned to groups which used them independently of the staff, submitting evaluations on their effectiveness. The detailed film scripts

*A third basic change was forced upon the Project staff since the proposed activities were only partially funded. That change was the decision to prepare four media and study-packet presentations rather than five as originally proposed. The original proposal called for $52,619.00 and only $36,000.00 was obtained from funding sources.

and the drafts of the study-packets were written during the summer, 1972. After an extensive critique of these materials early in the fall, production began on the remaining three films.

The Project staff during 1972-1973 completed the filming for the three films and the final versions of the study-packets were printed. In addition, the loan of films continued to complement the field tests conducted directly by the Project staff.*

September, 1971 - May, 1972	June, 1972 - September, 1972	September, 1972 - June, 1973
Consultation with educators and media specialists	Field testing of Film #1 continued	Field testing of Film #1 continued
Outline of first film and study-packet	Writing and review of three film scripts and study-packets	Final review of study-packets #2, #3, #4 and printing
Production of first study-packet	Trial use of the instructional materials selected in a summer institute**	Final review of the scripts by staff and public school educators
Field testing of first film and study-packet		Production of Film #2, Film #3, and Film #4
		Field testing of films and packets as the films were printed

The contents of the films and accompanying study-packets are described below.

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*Project Staff:

Rodney F. Allen, Assistant Professor, Social Studies Education, College of Education, and Principal Investigator, Religion-Social Studies Curriculum Project.

Robert A. Spivey, Professor, Department of Religion, and Executive Director, American Academy of Religion.

Betty Phifer, Production Coordinator and Project Editor, Religion-Social Studies Curriculum Project.

Irwin Richmond, Graduate Assistant, F.S.U., and Teacher, North Miami Beach High School, Dade County, Florida.

**Summer institute conducted by a Project staff person in Minnesota at Macalester College, St. Paul.

Cooperating Teachers:

Helen Deans, University School, F.S.U.

Dorothy Williams, University School, F.S.U.

Bess Beatty, University School, F.S.U.

Will Veal, University School, F.S.U.

Ed Woodruff, University School, F.S.U.

Al Scurry, Graduate Assistant, F.S.U., and Teacher, Duval County (Jacksonville) Public Schools

Steve Woolard, Graduate Assistant, F.S.U.

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WFSU-TV Personnel:

Dr. Ed Herp

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James West

Bob Charles

Ken Johnson

Alex Anderson

Frank Bell

Sharon Messina

The Supreme Court Speaks: Learning about Religion in Public Schools (27.5 minutes)

The 16mm color film offers audiences information concerning the nature of the Supreme Court decision in the 1963 Schempp case and the appropriateness of the academic study of religion in public schools. In the early portion of the film, the audience hears comments by Robert A. Spivey, Executive Director, The American Academy of Religion; Edwin Scott Gaustad, historian, University of California at Riverside; Robert A. Michaelsen, professor of Religious Studies at the University of California, Santa Barbara, and past president of the AAR; Rabbi Arthur Gilbert who serves on the faculties of Marymount Manhattan College and the Reconstructionist Rabbinical College; and Sam Duker, professor at the Brooklyn College of the City College of New York. After a dialogue among teachers dealing with the classroom meaning of "objectivity," viewers are shown a broad spectrum of field tested materials prepared for social

studies classroom by various national curriculum projects. These include the Harvard Social Issues Project, the Sociological Resources for Social Studies Project, the Religion-Social Studies Project, Man: A Course of Study; and the World History through Inquiry Project.

The accompanying study-packet presents the 1963 Court majority decision, written by Associate Justice Tom Clark, an edited version of the concurring opinion by Associate Justice Arthur Goldberg, and the full dissenting opinion by Associate Justice Potter Stewart. There is a section defining "religious literacy" and a brief passage delineating the connection between study about religion and value analysis. A dialogue among three scholars deals with the issues attending the Court's use of "objectivity," accompanied by an annotated bibliography for further reading on the subject.

Learning about Religion in American History Courses

This 16mm color film (34 minutes) offers audiences a capsule statement on the innovations wrought by proponents of the New Social Studies and how the academic study of religion may be pursued in public schools in a manner consistent with those innovations. Portions of classroom teaching are presented beginning with traditional exposition-recitation methods to guided discussion on analytical skills, meaning and commitment reflection, and value clarification, to role-playing and simulation and real world participation. These classroom clips show students and their teachers using a variety of media and methods taken from recent curriculum projects in social studies, including the Religion-Social Studies Curriculum Project, the Harvard Project Social Studies, the Bible Reader, and the Sociological Resources for Social Studies Project.

The accompanying study-packet reprints the instructional materials used in the classroom film clips, along with the teachers' guides for those materials. In addition, two introductory articles by Edwin Scott Gaustad and J. Blaine Fister, place the study of religion into the concerns of historians and the social studies curriculum. A bibliography offers teachers and librarians a basic library list to support the study of religion in American history courses.

Learning about Religion in World Cultures Courses

This 16mm color film (33 minutes) offers audiences a capsule statement on the concerns of the New Social Studies and asserts that religion may be studied in world cultures courses in a manner consistent with recent curriculum innovations. Film clips from classrooms where the study of religion is taking place show teachers and students using a wide variety of media and methods. Beginning with traditional teacher exposition and recitation, the film offers in sequence various classroom techniques where students are learning basic inquiry skills, searching for the meaning others have discovered in experience, reflecting upon the nature of commitment and feelings, clarifying their own values on a religious issue, and role-playing and participating in the community. The materials and methods employed are taken from the products of a spectrum of

curriculum projects, including the Religion-Social Studies Curriculum Project, the World History through Inquiry Project, the Bible Reader, and the Harvard Project Social Studies.

The accompanying study-packet offers readers the texts of student materials and teachers' guides for the instruction shown in the film. In addition, a bibliography lists a basic library to support the academic study of religion in a world cultures course, and introductory articles provide readers with an array of arguments favoring the study of religion in world cultures and other social studies courses in secondary schools.

Learning about Religion in Social Issues Courses

This 16mm color film (27 minutes) offers audiences a capsule statement on the concerns of the New Social Studies and asserts that learning about religion in social issues courses (namely, civics and Senior problems courses) may be pursued in a manner consistent with recent innovations in curriculum design. Beginning with traditional teacher exposition and student-recitation, the film offers classroom scenes of students and teachers learning about religion. The first clips show students learning basic inquiry skills, then, more sophisticated reflective inquiry involving the study of others' meanings and commitments. Finally, the students are shown involved in role-playing and "real world participation" -- out in the community where they are using knowledge and seeking to discover new meanings of their own. The variety of media and methods employed are drawn from recent curriculum projects, including the Religion-Social Studies Curriculum Project, the Harvard Project Social Studies, the Sociological Resources for Social Studies Project, and the Bible Reader.

The accompanying study-packet offers introductory articles by Rabbi Arthur Gilbert and Associate Justice Tom Clark arguing for the appropriate study of religion in social studies, and an appendix provides a list of national organizations interested in such study about religion, where teachers and the public may secure additional information. However, the bulk of the study-packet reprints the instructional materials used by students and their teachers in the film.

The three classroom films make two key assertions about the study of religion in the social studies curriculum of public schools. They are:

1) Students of social studies cannot have an adequate understanding of human experience and cannot make sound judgments without an appreciative study of religion in cultures and in the lives of individuals; and

2) Students can learn about religion as an integral part of social studies and do so in a manner consistent with the canons of the New Social Studies.

Drawing upon materials which are published or are readily available to classroom teachers, the films show students achieving objectives in the following categories:

Knowledge: extraceptive knowledge, being able to make explanations in terms of causation and process dealing with empirical referents; and intraceptive knowledge, being able to make explanations in terms of motives and intentions based upon insightful referents.

Inquiry skills: the skills of inquiry promoting the ability to generalize and to employ those generalizations in predicting consequences of action and warranting factual judgments (assertions); and the skills of inquiry relevant to ethical analysis and decision-making when confronting specific situations, both real and hypothetical.

Attitudes and values:

a) Values: the clarification and testing of personal values and their implications with regard to action, "ultimate concerns" and commitments.

b) Emotions: the clarification and testing of emotional dispositions and their implications with regard to the value commitments each student holds.

c) Volitions: the will to convert knowledge commitments, and the products of personal inquiry into decisions and strategies for action, including the willingness to pursue such strategies in the "real world."

To assess the media's effectiveness the Project staff has used the films and study-packets in a number of review sessions with religious leaders, scholars in the academic study of religion, and educators. These small group or individual showings proved most effective and led to presentations before larger audiences across the country. The Project staff conducted some of these meetings, and on many occasions, we loaned the media to others who used them independently and provided their evaluations. The following list notes the groups involved on one or more test presentations:

Pre-service teacher education courses:

The Florida State University, Tallahassee
Augsburg College, Minneapolis
Wright State University, Dayton, Ohio

Experienced Teacher Workshops:

Pinellas County (St. Petersburg, Florida), 1972, 1973
New England Regional Religious Education Conference

Summer Institutes:

Macalester College, St. Paul
St. Mary's College, Winona, Minnesota
Wright State University, Dayton, Ohio

State Committees on Religion and Public Education:

Florida
Minnesota
Alabama
Texas
North Dakota
Tennessee
Indiana

Other meetings:

Regional Conference on Religion and Public Education, Nashville, 1973
Indiana Council for the Social Studies
American Academy of Religion Conference, 1972, 1973
Florida Council for the Social Studies
National Council on Religion and Public Education
Alabama Council for the Social Studies
Regional Conference, Florida Council for the Social Studies
Minnesota Conference on Religion in Public Schools

IV Dissemination of Results

In 1971 the Project staff was delighted with the utility of two video-tapes showing classroom instruction on religious issues made for the Orlando conference and with the reception of these tapes by educators and public groups. Now, after producing four 16mm color, sound films and accompanying study-packets, we are pleased by the reception and results.

During the two year period of these activities, 1971 to 1973, study-packets were distributed by direct mailing to many interested persons in educational institutions, in religious organizations, in community relations agencies, and in civic groups. Mailings were made to individuals representing groups who joined the National Council on Religion and Public Education. In response to direct mailing requests, copies of the study-packets were mailed across the nation, especially the first study-packet,

which was of greatest interest to public groups. When films were loaned, copies of the appropriate study-packet were included. In addition, when the Project staff conducted public meetings or teacher workshops copies of the study-packets were distributed as part of the program. Thus, the study-packets have had wide distribution. To insure further distribution, the Project has deposited fifty bound copies in appropriate educational libraries across the nation where public groups using the films may borrow copies of the study-packets.* Also, the Public Education Religious Studies Center at Wright State University, Dayton, Ohio, has been granted permission to reprint the study-packets and to distribute them to educators and to public groups as part of the Center's activities. The cost of this distribution will be borne by the Center and its funding sources.

The four films developed as part of this project have been field tested by the Project staff and by groups using the films independent of the staff. Five copies of each film have been deposited in educational film libraries or with agencies which will loan the copies to civic and educational groups across the country.** In addition, the Project staff has retained a copy of each film for its own teacher training and public sessions. During the 1973-4 academic year, sessions are planned at the annual meetings of the National Council on Religion and Public Education, The National Council for the Social Studies, the Florida Council for the Social Studies, The American Academy of Religion, and one summer institute at St. Mary's College, Winona, Minnesota. The Wright State University Center has many more sessions on its schedule wherein the Project's films and study-packets will be used.

** MEDIA CENTERS HOLDING COPIES OF THE FILMS FOR LOAN

University of California Extension Media Center
2233 Fulton Street
Berkeley, California 96720

A-V Center
Indiana University
Bloomington, Indiana 47401

Media Center
University of Minnesota
Minneapolis, Minnesota

Media Center
The Florida State University
Tallahassee, Florida 32306

Public Education Religion Studies Center
Wright State University
Dayton, Ohio

Persons wanting to purchase a copy of the films, may contact Russell Laboratory, P.O. Box 6938, Jacksonville, Florida.

*See list on pages 15-16.

LIBRARIES HOLDING BOUND COPIES OF THE STUDY-PACKETS*

Augsburg College
Minneapolis, Minnesota 55404

Carnegie-Mellon University
Hunt Library
Pittsburgh, Pennsylvania 15213

Council on the Study of Religion
Executive Office
Waterloo Lutheran University
Waterloo, Ontario, Canada

Duke University
Durham, North Carolina 27706

Florida Department of State
Division of State Library Services
Supreme Court Building
Tallahassee, Florida 32304

Florida International University
Miami, Florida

Florida State University
Tallahassee, Florida 32306

George Peabody College for Teachers
Nashville, Tennessee 37203

Harvard University
Cambridge, Massachusetts 02138

Indiana University
Bloomington, Indiana 47401

Macalester College
St. Paul, Minnesota 55101

McMaster University
Hamilton 16, Ontario, Canada

National Council on Religion and
Public Education
Suite 3-J
545 W. 111th Street
New York, New York 10025

Ohio State University
Columbus, Ohio 43210

Ohio University
Athens, Ohio 45701

Public Education Religion Studies
Center
Wright State University
Dayton, Ohio 45431

Religious Education Association
545 W. 111th Street
New York, New York 10025

Society for Religion in Higher Education
400 Prospect
New Haven, Connecticut 06511

St. Mary's College
Winona, Minnesota 55987

Temple University
Philadelphia, Pennsylvania 19122

The American Academy of Religion
Florida State University
Tallahassee, Florida 32306

The Library of Congress
Washington, D.C. 20540

University of Alabama
University, Alabama 35486

University of Arizona
Tucson, Arizona 85721

University of California
Berkeley, California 94720

University of California
Northridge, California 91324

University of California
Riverside, California 92502

University of California
Santa Barbara, California 93106

University of Colorado
Boulder, Colorado 80302

University of Delaware
Newark, Delaware 19711

University of Florida
Gainesville, Florida 32601

*In most cases, copies of the study-packets are available through interlibrary loan.

University of Georgia
Athens, Georgia 30601

University of Maryland
College Park, Maryland 20742

University of Massachusetts
Amherst Campus
Amherst, Massachusetts 01002

University of Miami
Coral Gables, Florida 33124

University of Michigan
Ann Arbor, Michigan 48104

University of Minnesota
Minneapolis, Minnesota 55455

University of Missouri
Columbia, Missouri 65201

University of Montana
Missoula, Montana 59801

University of Nebraska
Lincoln, Nebraska 68508

University of Oregon
Eugene, Oregon 97403

University of Pennsylvania
Philadelphia, Pennsylvania 19104

University of South Florida
Tampa, Florida 33620

University of Tennessee
Knoxville, Tennessee 37916

University of Texas
Austin, Texas 78712

University of Utah
Salt Lake City, Utah 84112

University of Virginia
Charlottesville, Virginia 22903

University of Washington
Seattle, Washington 98105

University of Wisconsin
Madison, Wisconsin 53706

Washington University
St. Louis, Missouri 63130

Western Michigan University
Kalamazoo, Michigan 49001

Yale University
New Haven, Connecticut 06520

V Importance of the Project

In two momentous decisions, "Regents Prayer" of 1962 and "Schempp-Murray" of 1963, the U.S. Supreme Court held that religious exercises are unconstitutional when sponsored by public school authorities. Amid all the continuing hubbub regarding these decisions, a curious and relatively unnoticed phenomenon is occurring--the academic study of religion is making quiet progress within public education at all levels, from elementary school through graduate study. California, Florida, Illinois, Indiana, Michigan, North Carolina, Ohio and Pennsylvania (to name only a few) are booming the study of religion at the college and university level. Perhaps more significantly, Florida, Indiana, Nebraska and Pennsylvania are beginning to work for the study of religion in the public schools at the elementary and secondary levels. Though recent headlines have followed proposed prayer amendments to the Constitution, the real news is that the Supreme Court decisions have acted as catalysts for a far more crucial "religion and public education" matter-learning about religion in public schools.

This dissemination project has attempted to help religious leaders, the general public, and (especially) educators to become more familiar with what the Court said and the learning opportunities open to schools. Specifically, the Court prohibited the public schools from sponsoring the practice of religion. Instead the Court affirmed the school's role as a community of learning centered on the objective of understanding. In effect, the Court prohibited the school from assuming the role of a community of believers where the objective is developing a specific faith or set of beliefs.

The first film and accompanying study-packet are aimed directly at promoting an understanding of the Court decisions regarding religion in the classroom. The film sets forth the major points of the Court decision and lays out for viewers some of the options and opportunities, including materials available for instruction about religion in the social studies curriculum. The study-packet contains the majority opinion, written by Associate Justice Tom Clark, a concurring opinion, and the dissenting opinion. This information attacks one of the main problems for educators, the public and religious leaders--very few persons have read the actual decision. Since the reporting on the 1963 case tended to be sensational, rather than reliable, the resulting confusion was understandable--if none-the-less undesirable.

Another problem--even for those who understand and accept the Court's argument--is confusion over what the academic study of religion "looks like" in the classroom. When most persons think of teaching about religion they conjure up Sunday-school images of indoctrination and piety. They tend to see teachers before a class lecturing and the students' responding with "right answers" to a teacher's question. The three additional films and study-packets offer audiences a variety of classroom scenes and instructional materials where students are learning about religion in a manner consistent with recent innovations in social studies curriculum. The films show students mastering a variety of inquiry skills, understanding others' behavior in terms of their values, motives, and commitments, and reflecting upon their own values and commitments, given specific social issues.

In summary, this Project has produced a series of media which will, at the lowest level, that of awareness, help to allay confusion over what the Court said regarding religion in the schools and help to build sound images of just what teaching about religion "looks like" in public school classrooms. Moreover, where there is time for careful and extensive study of the films and packets in teacher education programs, the media are useful in going beyond awareness to training in teaching about religion. The media produced by this Project have been successful at the awareness and at the teacher education levels, and the staff looks forward to their continued use with interested persons across the country.

VI Summary

The Religion-Social Studies Curriculum Project initiated its activities in 1968 in response to concerns about the absence of the study about religion where appropriate in public school curriculum, and about the failure of schools to respond to the Supreme Court's suggestion that the practice of religion (prohibited by the Court) be replaced by the academic study of religion "in a secular program of education." After three years of curriculum development and teacher training activities, the Project staff was still concerned about confusion regarding the nature of Supreme Court decisions affecting religion in public education, and about the increasing number of requests for information regarding the appropriate study of religion in public school curriculum.

These concerns led to the initiation of a new set of activities involving "The Preparation of Dissemination Media for Learning about Religion in Public Education." Funds provided by the National Endowment for the Humanities, the Arthur Vining Davis Foundations, and the Danforth Foundation supported the development and field testing of 16mm color, sound films and accompanying study-packets. The first film and study-packet present the essence of the 1963 Schempp decision with commentary by academic scholars, educators, religious leaders, and Associate Justice Tom Clark, who wrote the majority decision. The other films show series of secondary school classroom scenes where students and their teachers are learning about religion in specific social studies courses. These other films are entitled:

Learning about Religion in American History Courses (34 minutes)
Learning about Religion in World Cultures Courses (33 minutes)
Learning about Religion in Social Issues Courses (27 minutes)

The study packet accompanying each film offers educators and the public the student material and teacher's guide for each classroom scene in the films. These materials are drawn from the efforts of a wide range of social studies curriculum development projects. The design permits the audience to improve their understanding of the Supreme Court decisions, to see how the study about religion in the classroom is conducted within the inquiry-oriented concerns of the New Social Studies, and to learn about carefully tested instructional materials available for such instruction.

Over a two year period the Project staff field tested both the films and study-packets with public and educator target audiences. In a series of workshops, convention sessions, public meetings, and summer institutes, the staff assessed the effectiveness of the media. Independent of the staff, the films and study-packets were provided to educators and public groups conducting their own programs. This independent use, one of the key targets of the project, proved to be quite successful. This result permits administrators and curriculum coordinators to provide on-site teacher training and it allows public groups to disseminate information on learning about religion, without the time and costs of curriculum developers' participation in such sessions across the country.

The Project staff retains a copy of each film and study-packet in order to continue to provide some teacher training activities and to provide public information meetings when time permits. However, the media is now available across the nation so that interested persons may conduct their own training and dissemination meetings. Five copies of each film have been placed with agencies for loan to such persons. These agencies are:

University of Minnesota Media Center, Minneapolis
The Public Education Religion Studies Center, Wright State University
The Florida State University Media Center, Tallahassee, Florida
The A-V Center, Indiana University, Bloomington, Indiana
The Media Center, University of California, Division of Continuing Education, Berkeley

Fifty bound copies of the study-packets have been deposited in educational libraries across the nation for use by persons borrowing the films. In addition, the Wright State University Center will reprint and distribute the study-packets as part of the Center's dissemination activities.

While pleased with the initial reception given the media, the Project is assured of the continued availability of the films and study-packets Given the initial interest and requests, we are confident that educators and public groups across the country will see and profit from the dissemination media developed over the last two years.